

SATURDAY, JUNE 11, 1870.

Subject: Observance of the Lord's Day.

# PLYMOUTH PULPIT:

A Weekly Publication

OF

## SERMONS

PREACHED BY

### HENRY WARD BEECHER.



NEW-YORK:

J. B. FORD & CO., No. 39 PARK ROW.

1870.

# AUTHORIZATION.

Brooklyn, January, 1869.

Messrs. J. B. Ford & Co.:

Gentlemen: Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to be responsible.

HENRY WARD BEECHER.

## PLYMOUTH PULPIT.

THIS publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. Each *Volume* will contain twenty-six numbers, being one sermon each week for six months. The *First* and *Second* series are now issued; each one large and handsome 8vo vol., extra cloth—Vol. I. being embellished with a new STEEL PORTRAIT of Mr. BEECHER—the best likeness of him ever published, and a superb piece of engraving—Vol. II. having a fine large Interior View of Plymouth Church. Price, \$2.50 per vol. Sent post-paid by mail on receipt of price.

### CONTENTS OF VOLUME I.

I. The Duty of Using One's Life for Others. II. The God of Comfort. III. The Nobility of Confession. IV. Self-Control Possible to All. V. Pilate, and his Modern Imitators. VI. The Strong to Bear with the Weak. VII. Growth in the Knowledge of God. VIII. Contentment in all Things. IX. Abhorrence of Evil. X. Privileges of the Christian. XI. The Love of Money. XII. Divine Influence on the Human Soul. XIII. Moral Affinity, the True Ground of Unity. XIV. The Value of Deep Feelings. XV. Works Meet for Repentance. XVI. Malign Spiritual Influences. XVII. The Old and the New. XVIII. The Hidden Christ. XIX. Well-Wishing not Well-Doing. XX. Sphere of the Christian Minister. XXI. Suffering, the Measure of Worth. XXII. The Victory of Hope in Sorrow. XXIII. The Crime of Degrading Men. XXIV. Self-Conceit in Morals. XXV. Morality, the Basis of Piety. XXVI. The Trinity. XXVII. The Family, as an American Institution.

### CONTENTS OF VOLUME II.

I. The Way of Coming to Christ. II. Conduct, the Index of Feeling. III. The Sympathy of Christ. IV. Retribution and Reformation. V. Counting the Cost. VI. Scope and Function of a Christian Life. VII. Human Ideas of God. VIII. The Graciousness of Christ. IX. Evils of Anxious Forethought. X. The Beauty of Moral Qualities. XI. The Problem of Joy and Suffering in Life. XII. The Apostolic Theory of Preaching. XIII. The Right and the Wrong Way of Giving Pleasure. XIV. The Perfect Manhood. XV. Dissimulating Love. XVI. The Door. XVII. Moral Theory of Civil Liberty. XVIII. Peaceableness. XIX. Soul-Drifting. XX. The Hidden Life. XXI. Discouragements and Comforts in Christian Life. XXII. Hindrances to Christian Development. XXIII. Loving and Hating. XXIV. Authority of Right over Wrong. XXV. The Power of Love. XXVI. The Preciousness of Christ.

## NOTICE.

PLYMOUTH PULPIT is the *only regular publication* of Mr. BEECHER'S *current sermons*—the one indorsed by his approval as correct, and sanctioned by his authority: it is well printed on good paper, in book form—being *suitable for binding and preservation*, (the advertisements at the back being easily removed); and it is *cheap*—within the reach of all. The publishers have responded to the constant demand for a continued insertion of the Prayers, as one of the most profitable features of Mr. Beecher's ministrations, and the Scriptural lesson and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

**TERMS.**—Single numbers, ten cents. Yearly subscription price, \$3 00, giving two volumes of about 450 pages each. Half-yearly subscription price, \$1.75. Subscriptions may begin with any number.

**CLUB RATES,** five copies for \$12.00. Circulars giving List of Cash Commissions and Popular Premiums for Subscriptions sent free, on application to the publishers. *Plymouth Pulpit* and *The Christian Union* together for \$5 per annum.

POSTAGE OF PLYMOUTH PULPIT to subscribers in the United States is twenty cents per year, payable quarterly, in advance, at the Post-Office to which the pamphlet is sent; and on single copies to England it is *four cents*.

### THE SUBJECTS OF VOL. III. ARE

- |   |                                      |
|---|--------------------------------------|
| I. Watchfulness.                              | XIII. Christ, the Deliverer.         |
| II. Paul and Demetrius.                       | XIV. The God of Pity.                |
| III. Consolations of the Suffering of Christ. | XV. Sin Against the Holy Ghost.      |
| IV. Treasure that Cannot be Stolen            | XVI. Inheritance of the Meek.        |
| V. Bearing, but not Overborne.                | XVII. Memorials of Divine Mercy.     |
| VI. The Holy Spirit.                          | XVIII. The Victorious Power of Faith |
| VII. Ideal Standard of Duty.                  | XIX. The Peace of God.               |
| VIII. Faults.                                 | XX. Coming to One's Self.            |
| IX. The Comforting God.                       | XXI. Fragments of Instruction.       |
| X. The Name Above Every Name.                 | XXII. The Substance of Christianity  |
| XI. National Unity.                           | XXIII. Spiritual Blindness.          |
| XII. Social Obstacles to Religion.            | XXIV. Perfect Peace.                 |
|   | XXV. Preparation for Death.          |

ANY BACK NUMBERS CAN BE HAD.

ENTERED according to Act of Congress, in the year 1869, by J. B. FORD & CO., in the Clerk's Office of District Court of the United States for the Southern District of New York.

THE CHRISTIAN UNION (\$3.00) together with Marshall's Washington—and PLYMOUTH PULPIT (\$3.00) will be sent to ONE ADDRESS for \$5.

## OBSERVANCE OF THE LORD'S DAY.

---

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."—ISA., LVIII., 13, 14.

---

Every house of any consideration has in it a best room. It is usually the largest in the house, and the most comely. It usually is furnished with the choicest things which the owner can afford, and represents the best outward estate of his household. Here is the best carpet. Here are the best colors. Here is the best furniture. Here are hung the best pictures. Here are the chairs burnished and covered. And here, it may be, is the sofa, luxurious with extra springs. The few choice treasures are put upon the mantel-piece, or on some corner shelf. Whatever there is that stands apart from common uses by being a little better, the parlor receives. And this room is scrupulously kept—too scrupulously, often. All festive occasions are celebrated in it. It is the room of honor. It is here that we devote ourselves to our company when we would show them hospitality. It stands in the house as a perpetual reminder of beauty—what little beauty we can command; of hospitality—so much as we are able to exercise of it; of superiority. A best room is not simply an emblem of vanity, as cynics would say. To have a room which has in it choice things, is rather the unconscious inspiration of ideality; it is a desire to maintain it in the household; and it is a silent but real influence for refinement and for higher living.

It is a sad thing to see a person or a family that makes one day just like another; that does not care to make one day better than any of the others; that regards all things as good enough. On a low level, it is a moral influence that leads one to desire to dress better on some occasions than on others, and to spread a better table on some occasions than on others. Although I should not dignify such efforts as these by calling them *religious*, I do say that they are minor forms of the in-

spiration of moral feeling, and indicate the disposition that is so necessary to humanity—the disposition to go up; to leave lower forms in favor of higher developments, both in material things, in social elements, in intellectual progress, and in moral estate. It is aspiration in one of its lower forms.

Now, what the parlor is to the house, the Jewish Sabbath and its substitute, the Christian's Lord's Day, were meant to be to the week. The week is a house, and Sunday is the best room in it, and it ought to have the best things put into it, and it ought to be kept religiously; and it is to exercise upon all our time just the same unconscious influence, or conscious influence, as the case may be, which a well-prepared and well-kept parlor does invariably exercise upon all the occupants of the house. Every week was to have its parlor-day. It was to be a day that should be looked up to by the young and by the old as the best day of the week. In other words, it was to be a delight. It was to be honorable; and so, memorable. In the passage which I have read to you, Isaiah declares that if men, in their observance of the Lord's Day, will lay aside their common doings, and their lower pleasures and worldly occupations, and so give themselves to the Sabbath as to make it a delight and most honorable, God will not fail to bless them, and their posterity, and their nation.

The Lord's Day is an established thing; and I do not propose, this morning, to examine its history, nor its transmutations, nor the grounds of its authority. I propose simply to illustrate and enforce some points in the matter of its right observance.

What are we to aim to secure on that day? All that part of our life which is exercised through the six days of the week, and taxed by strife, is to have rest on Sunday. Our strife of soul and strife of body, our working thoughts and our working members, are all of them to have that rest which comes from no longer working. This is the lower form of its benefit. We are, on that day, by giving this rest to the lower nature, to give enjoyment and inspiration, and a chance for development, to that part of our nature which is usually overborne during the week by secular affairs, and which ought to have some special time to itself for culture and development. The object of Sunday is to say to that in men which is secular and animal, "Rest;" and to that which is intellectual and moral and social, "Grow." It is a day for the better part of our manhood to thrive in. It is not by implication said that the other part ought not to thrive. It is simply implied that the higher as well as the lower part of our being should be developed. We say that the bone and the muscle must toil; we say that a man must plan and labor and persevere in outward things; but we say, also, that while we strive for the necessities of existence in this life,

during six days in the week, it is proper that during the seven days there should be one that should be schoolmaster to the higher nature of man; that should have something to say to his intellect, independent of its relations to thrift and secularity; that should remind him that he is not to live in this world alone, and should lift him up to a higher plane; and that should shed abroad on him such influences as would make him happier in his higher manhood than he ordinarily is in his lower and secular manhood. The Lord's day is a day for social, moral and intellectual development toward a nobler manhood than the world can inspire during the other six days of the week.

How are we, then, to observe the Sabbath so as to gain these advantages? It should be so done that the result should be enjoyable, and that the day should be regarded as a friendly day. I know it is impossible for one who is wholly vulgar, selfish, unspiritual, to begin to observe the Sabbath and find it other than irksome. In other words, *the natural man understands not the things of the spirit*. A vulgar man cannot be pleased with refinement. A bad man is not happy among good men. Nevertheless, the general effect of the Sabbath Day is not to be burdensome. It is not to be a restricted day. It is not to be a day of seclusion. It is not to be a day in which a man is to afflict his soul. It is to be a day whose impression, on the whole, whose average and general effect (whatever special exceptions may be made temporarily in the progress of education from a lower form to a higher) shall be such on every man that he shall feel that it is a delight, that it is honorable, and that it is memorable. This Sabbath is not that conventional Sabbath, that sectarian Sabbath, that drudging Sunday, which is wearisome; which leaves a man less of himself than he had before; which puts him under yoke and in chains; and which makes him sigh when he wakes up, and say, "Oh! it is Sunday morning, as sure as I live,"—and the pleasantest feature of which is the going down of the sun. That way of observing Sunday is not divine; is not Christian; is not scriptural; is not religious.

We are to bear this in mind as the characteristic circumstance, that whatever you do, and whatever you avoid, in your observance of the Sabbath (or the *Lord's Day*, which is the more appropriate term. Neither *Sunday* nor *Sabbath* is as good as *Lord's Day* for our use—though you may use either or all of them without any superstition, or any fear but that the Lord will know what you mean, if you know)—whatever you do, and whatever you avoid, in your observance of this day, it is to be characterized by pleasantness. It is to be made pleasant, not by low pleasures, not by carnal pleasures, not by self-indulgence, not by gluttony, not by the lower forms of conviviality, but by the development of superior manhood, and of Christian joys. And

when I say *Christian joys*, I mean manhood joys. For Christ is the one great typical Man; and all high manhood necessarily conforms to Christ.

This day, then, is to be the one day of the week which is to act upon our higher nature exclusively, and which is to make us men. It is the Lord's Day; but it is no more his day than it is *Manhood's* day. It should therefore carry in its habits, in its demands, in its fulfillments, in its associations, this feeling of joyfulness in a redeemed and a higher way of living. And if a man once gets the idea in his mind that the Sabbath is a day to let forth the better part of his nature, and that his higher feelings are to be so excited and brought out that the day, on the whole, shall become more and more a delightful and happy day to him; then he has a principle in his nature that is better than any special rules. He has a principle that will determine what he may do or what he may not do. The whole observance of the Sabbath Day is but a practical and experimental method of carrying out this principle. It is so employing the day that one's higher manhood shall pronounce it a joyful day—a day delightful and honorable.

As a workman would refuse to carry any part of his shop into the parlor where company was invited; as, when that sanctuary of the house was opened, the wife would rebuke the stupid shoemaker who should bring in the shoe that he was making, and his last, and his hammer, and his awls, and his waxed-ends, when company was there, and would bundle him out into his shop, if he must needs do such work; as the cooper would never entertain company while working at his barrel, behind the door, or in the corner; as the carpenter would not permit himself to bring his planks, and planes, and saws, and shavings and litter into the parlor; as the parlor in the family is kept for higher uses, and these lower uses are kept out of it; so it is to be with the Sabbath Day. It is to be so respected and esteemed that all common occupations shall be kept out of it. Keep your secular work and tools and dirt and manufacturing industries out of Sunday. It is the company-day. It is the Lord's Day. It is our higher manhood's day. And let us forget on that day those necessary uses to which we are subject during the other six days of the week, that we may give a chance to that most difficult part of ourselves to cultivate, that which lives by feeding on the invisible kingdom of God. It is not, then, to be a working day.

I am not superstitious on this subject. If a man is walking in his garden on Sunday morning, and sees a weed or two that has before escaped his notice, and he stoops down and plucks those weeds up, I do not think he need turn around to see if anybody is looking at him. I do not think a man will be condemned for a thing like that. I am

not so superstitious as to think that a man commits a heinous offence if he works a bit on Sunday. It would have been regarded so in the old Jewish times, because cessation from work was a distinctive peculiarity among the Jews. With them the Sabbath was not a religious day. It was not a day for public worship. Even in the earlier periods of the Jewish economy it was absolutely and simply a day in which they should not work. They might talk, and laugh, and feast, and assemble for social festivity, but they must not work, on that day. It is not so with the Lord's day. And yet, that is not a working day, and ought not to be a working day. You destroy the very characteristic of it if you make it a working day. It is meant to be the one day in which a man shall feel, "I am not a toiler; I am not a worker; I am not an underling; I am not an apprentice, nor a journeyman; I am not a man on wages; I am not a hired man; I am a *man*. And this day is my own day. I have no taskmaster or overseer to-day. I am my own. I belong to my wife, to my children, and to my neighbors, in my high and generous nature. We are all each other's. This is God's day, and therefore it is mine. And my head goes up as high as it can reach. I am not to crouch to-day. I am to walk as free as the freest. I am to be as independent as the most independent." For the hand of the Lord has once in every seven days marked out a place, twenty-four hours across from one side to the other, in which every man stands like every other man. All distinctions are gone on that day, and every man stands simply in his manhood, and is as good as other people—if he *is* as good; not otherwise.

Therefore, when I say that Sunday ought not to be a working day, I say it, not because I feel that we are to be superstitious in respect to single acts of labor on that day, a little more or a little less, but because I perceive that if we undertake to drag work into it, we cannot set it apart from all other days distinctively, and make it that honorable day, with badges of freedom on it, which it was designed to be. As the parlor is degraded if you drag stable-work or shop-work into it, so the Lord's Day is degraded if you make it a day of toil.

The Lord is not profited by it, one way or the other. The angels are in no way profited by it. They do not care, so far as they themselves are concerned. It is your day, or anybody else's day who is interested in it. And who should not be interested in it? Who is so much interested in taking care of a house, to see that the chimney does not smoke, that the roof does not leak, that the windows are not broken, that the partitions are sound, and that the house is full of comfort, as the man that lives in it, and owns it? Now, the Sabbath is your day. It is every man's day—especially every man's who wants to be stronger, higher, purer, nobler than he has been, or is. It is a day

made on purpose to elevate men. It is not a day designed to enable the church to get a hitch on folks. It is not a day on which ecclesiastical authorities are to watch men with jealousy. It is the common people's great liberty-day; and they are bound to see to it that work does not come into it. Not because work is dishonorable, nor because there is a special stigma to be attached to working on Sunday, but because they cannot make it what it ought to be for them if they do suffer work to come into it. Work is to be kept out of Sunday because it does not belong there.

There is no better rule on this subject, I think, than the old one, that works of necessity and mercy are permissible on the Sabbath, and no others; that whatever work is necessary for the real comfort and sustenance of the household, and for the relief of persons that are really suffering, may be performed on Sunday, and that all other work is out of place on that day.

I shall not go into a hundred questions which will arise—particularly such as those which relate to times of war, or sudden emergencies of industry. Now and then in war, the Sabbath has to give way for the time being; but the exigency must be special and temporary to justify it. Everybody ought to feel interested in not finding occasions to work on Sunday. Everybody should feel about Sunday as he feels about his parlor. A man does not go round with a pitchfork full of hay or manure, and look wistfully through the window of his parlor, and say, "Why cannot I just throw it in there for a little while?" He does not want to throw it in there. He is proud of his parlor, and does not want to desecrate it. And working men ought not to go round saying, "Cannot I have a little time for work on Sunday morning? Cannot I pinch off a half hour for work on Sunday night? May I not get in that hay that is out, and is liable to get wet?" I have noticed that when farmers had made up their mind that it was right to get in a crop on Sunday if it was likely to suffer, they would always manage to have crops out on Saturday; and I have noticed that when a man says, "I will suffer my whole harvest to perish before I will put one single head of wheat in on Sunday," he never leaves anything out on Saturday that would be damaged if it should rain on Sunday. And it is every man's interest, as I shall show before I get through—and the working-man's interest, more than anybody's else—not only to make this day a day of lordly, noble rest, instead of finding every possible excuse for cheating it, but to keep it clear of toil and work. Every man not only ought to make the Sabbath a day of rest, but he ought to arrange his affairs during the week so that there shall seldom, if ever, be any necessity for work on that day. And thus the influence of Sunday should be to cultivate habits of prudence and self-denial.

By the same rule, the Sabbath is not to be a day of locomotion and travel—certainly not in the way of pleasure. I do not think the Lord's Day is broken in spirit, or that anything is given up, by a man who travels on the Sabbath day, if he has good and sufficient reasons for it; but that absurd maxim, "The better the day the better the deed," applied as it is by many persons, who start on a journey on Saturday in order to gain one day, or by many persons who, when away from home, manage to start so as to be on the road on Sunday in order to save a day, cannot be too strongly condemned. All these little devices by which men rob themselves of Sunday are most unwise.

If Sunday were a day to be dreaded, if it were a prison that you wanted to escape from, and you could, by some device of this sort, get clear of it, you might resort to such expedients with propriety; but what kind of a Sunday have you had, that you want to get out of it? What associations have you had with the Lord's Day, that it should seem desirable to you to go where there is no bell that calls you; where there is no assembly that draws you; where there is no household? How is it that to you the Lord's Day is not more radiant than any other day of the week? What kind of a home has Christianity built for you, if on Sunday you want to be away from it? It ought to be a day when every child is homesick for home. It ought to be a day on which, of all others, men shall say, "Oh, wretched me! that there should be such a misarrangement of things that I must be on the sea on the Lord's day, when I fain would be in the Lord's house." Sunday should be filled with such sweet occupations, and there should be in it so much liberty and joy, shaken down from the tree of life, that all through one's experience he should feel, "Of all the days of the week, Sunday for me!"

I shall have occasion to criticise the ways in which Christian parents bring up their children in this matter, a little further on.

I am not superstitious in regard to traveling on Sunday, any more than I am in regard to working on Sunday. I do not think that God will strike a man with lightning because he travels two or three hours Sunday morning. Above all, I ridicule, as being more pharisaic than they were who lived two thousand years ago, that man who travels till twelve o'clock on Saturday night, but not one minute longer, because that would be breaking the Sabbath. Are we under principles, or are we under rules? Are we men, or are we children yet? I say, If in the exigencies of providence, a man is forced to do some traveling on the Sabbath Day, let him hold his head up, and not go around through some lane or back road. Let him go straight along the thoroughfare, and act as though he knew the day, and loved it as much as anybody

else. And yet, it is every man's interest that there shall be as little rumbling of carriages, and as little of the thunder of cars, on the Sabbath, as possible; and that men shall, as far as possible, arrange their affairs so as not to be caught traveling on that day. Why should you want to make your parlor a highway? Would you like to have a stage driven through your house? Would you like to have a procession sweep through your choicest apartment? Sunday is your rest-room, your guest-chamber, your sweet and blessed sanctuary; and why should you want to break it up, or unfit it for its legitimate use? It ought to be a delight, and not a thoroughfare or barn for horses to tramp in.

It is not, either, to be a visiting day, in any such sense as shall identify it with other days. For you will observe that all the way through I am trying to carry out this idea that Sunday is to be a day set apart from all others, so that people shall feel that it is better, higher and nobler than ordinary days. Now, visiting is right on Sunday. There may be circumstances in which that is the best use to make of the day. But I put it to your conscience—for there are no rules that men cannot go around, or yet get through, just as there are no fences that unruly cattle cannot jump over or break down. And if you want to spoil your Sunday, if you are bound to make an unprofitable day of it, you need not take much pains. You can do it, in spite of all the preaching or other moral influences that can be brought to bear to make it what it should be. And if you want to make it a beautiful day, you can do that. So that, in the matter of visiting, the question is not, "May I, or may I not, visit on Sunday?" The question is, "What sort of visiting will make this day elect and precious? What kind of communion with my fellows will make this day most pleasant and profitable?" We should avoid such visiting as will take away sanctity and beauty from the Sabbath. And yet there is Sunday visiting which is not improper. For instance, it is often the case that we may open our house as a sanctuary, especially in circumstances where persons come to the house of God and need hospitality. Such visiting is not sinful, either on the part of the one who extends the hospitality, or on the part of the one that accepts it. It is to make one's house indeed a true sanctuary. The Lord's Day is just the day for such uses. To the aged, the weary, the friendless, and those from distant places who seek profit in the sanctuary of the Lord, it is eminently proper for us to extend hospitality on the Sabbath. I have known a minister to go and preach on Sunday in some new and distant parish, where there was such delicacy of conscience and such scrupulosity about visiting, or inviting visitors, that he saw every man, woman, and child pass out at the door, and repair to their various

homes, and leave him to go without any dinner. Nobody so much as asked him to go in and break bread. This is being over-scrupulous on the subject of visiting. I think that where men need hospitality, Sunday is the day for it, above all others.

It is also a good day for coming home. It is a good day for children to return to their father's house. Or, if they are so far away that they cannot go home, it is a good day for them to write their letters home. I was not allowed to do it when I was a boy, so strict were the notions of that time; but I bring my children up to do it—and on the ground that home is church. It is God's church. Father and mother are priests before all other priests on this earth. And that which will make my children think of me, and mother, and home, and make them long for home, and make them sweetly homesick, is a means of grace to them, and will do them good. If our children are so near that they can come home, let them come; but if they are so far off that they cannot come home, let them send their love and yearning, and tell us how it fares with them. Make Sunday a home-day. Make it such a day that when your children are at home they would rather be in their father's house than anywhere else, and that when they are away from home they are homesick. Blessed are the homesick! It is a good testimony to father and mother that their children are homesick. You need not be afraid of a child's desecrating the Sabbath when it lifts itself up in his love and memory all his life long. "Ah! that was a precious day when I could get back to the city, and hear my mother read stories out of the Old Testament, and hear my father and my old uncle discuss matters of religion. What a good time I had when I went home on Sunday!" I like to hear children bear this testimony—and all the more because I cannot.

There were too many of us in my father's family. There were eleven children, and the father and mother could not take care of us all. And of course it was the younger ones that had the authority without the communion. The older children, I have no doubt, in this commerce of thought and feeling, had a happy time. My happy time was very much marred by Catechism. There was that sandbar right across the mouth of the family, and I ran upon it every Sunday; and there I stuck! Nobody, I suppose, had the idea that every person in the family ought to be made happy on Sunday. Yes, old Aunt Chandler had. She used to tuck me up in her great lap (she had a lap big enough for a city to couch down on,) and wrap me in her apron, and pat me, and talk to me, in her great round, mellow, good voice, when I had lost my supper because I did not know my Catechism. The fact is, I have never known it from that day to this!

So there is an element of bondage, or restraint, in my memory of

the family. And yet, in spite of all this, that Sunday of my childhood; the marvelous stillness of that day over all Litchfield town hill; that wondrous ringing of the bell; that strange interpretation that my young imagination gave to the crowing of the cock, and to the singing of the birds; that wondering look which I used to have into things; that strange lifting half way up into inspiration, as it were; that sense of the joyful influence that sometimes brooded down like a stormy day, and sometimes opened up like a gala day in summer, on me, made Sunday a more effectually marked day than any other of all my youthful life; and it stands out as clear as crystal until this hour. It might have been made happier and better if there had been a little more adaptation to my disposition and my wants; but, with all its limitations, I would rather have the other six days of the week weeded out of my memory, than the Sabbath of my childhood. And this is right. Every child ought to be so brought up in the family that when he thinks of home, the first spot on which his thought rests shall be Sunday, as the culminating joy of the household.

While, then, I would not lay down any rigorous rule, nor attempt to hold you to any mechanical notions in the matter of visiting, I would say, The Sabbath Day is to be made special, and separate from all other days; and you are to determine what is best in the matter of visitation on Sunday by a consideration of what will make this day most eminent in its influence upon you and your children, by way of refining you, and lifting you up above the vulgarities of life. If visiting will do it, you have a right to visit. If not, you have no right to visit. For your business is to build up a Sunday, and a good one—one full of sunlight and air, and not full of sordidness and common pleasures and vulgar passions.

It is in the light of this attempt to make the Lord's Day a special day of beauty, and joy, and honor, and delight, that we can perhaps discuss the question that is so much mooted as to walking out, and going on excursions, and seeking amusement on the Sabbath. I am decidedly in favor of walking out on the Lord's Day, with moderation, for a hundred reasons. First, because health seems to require that one should have some exercise in the fresh air; and second, because if one is trained aright, nature is itself a means of grace. The influences of the garden, the orchard and the field, may coöperate with the direct moral instruction which children receive in the household, and powerfully corroborate it. But this is to be guarded. It is not to be a source of temptation. The children are not to be sent by themselves to the fields where they will be tempted more than they are able to bear. If this is done, it is to be done with discretion, and on principle. It is to be done with the idea that every child is, in its own way, not to pull

down Sunday, but to try to lift it up. Children are to understand that whatever they do is to make that day noble, beautiful, salient.

So far as the working classes are concerned, it may be occasionally true that the Lord's Day should be a day to take them out from the murky neighborhood where they live; from the filth, and unventilation, and inconvenience of their surroundings; from the shop, the attic, the cellar. It has been strongly urged that it is wise that there should be excursions down the bay, and up the river; that there should be extra railroad trains; that the lower population of the city should once a week be emptied into the country; that it is a great deal better that they should seek recreation out of the city than that they should stay at home, on Sunday. And if that were the only alternative, I should say so too. But it is not the only alternative. When men say that these excursions are a substitute for religious instruction, I deny it. When it is said that occasionally they may alternate with, or co-operate with, other social means of enjoying the Sabbath Day, I do not feel so much set against them as many are. I do so love the open air; I do so love the country; I see so much of God in it; I have been so much blessed myself by it, that I find it hard to say to any poor working man, "You shall never breathe the mountain-air, nor see the stream, nor hear the singing of birds uncaged and flying free and wide abroad." I, that am put above necessities and wants; I, that can control my time; I, that can go out on Monday and hear all that God says, and see all that God does in the field—have I a right to turn to my brother, who is less fortunate than I am, and use my liberty as a despotism, and say to him, "You shall not hear and see those things." If he says, "I am not my own on Monday, nor Tuesday, nor Wednesday, nor Thursday, nor Friday, nor Saturday; my time is bought and paid for; I am under wage; Sunday is the only day which I have to myself; and if I may not on that day go to the country and breathe the fresh air, and hear the birds, I never can," then I have nothing to say. I take the workingman's side, to a certain extent. But then, stop! Seeing the country and hearing birds is very well; but a man must learn *how* to see and hear them. And that he does not learn by going out with a hundred others, who are rough, uncouth, uninstructed. I take comfort in these things, because I have a Sabbath, a sanctuary, and a closet for prayer. It is the spiritual element that has taught me to see nature in such a way that it is a pleasure and benefit to me. But little enjoyment do they have in taste who have not been educated in their moral sentiments. What they need is more, not less, open air in the country; but first they need the means of interpreting what they see there. And although their attics are bad, and their cellars are dark and unwholesome, you can do the laboring classes no other service half

so great as when, on Sunday, you inspire them with more desire to learn; with more manliness; with more spirituality.

I would rather, a thousand times, see rightly guarded and rightly placed reading-rooms established for working men, where, on Sunday, they would be brought into commerce with books and papers, and with people who could give them instruction, than to send them by cars into the country on Sunday, good as that may be in many respects. What they need, first of all things, is spiritual religious instruction. Manliness, founded on the control of the passions and appetites; morality; virtue; true piety—that is the making of any man. That is the making of communities. Let men have that. Do not sacrifice that for the sake of giving them fresh air in the country. If the two could be blended—if they could have the opportunity of the day in the sanctuary and the opportunity of the day in the country—I think it would be better; though I do not know as that would be practicable.

I am very much opposed, however, to the attempt to maintain Sunday as against the poor. I set my face against the attempt to maintain it for rich folks, and make it a bondage for poor folks. When they wanted to run the cars on Sunday in the city, I would not sign a petition against it. It was urged as a reason why they should not run, that so many men—conductors and drivers—were kept working. That might be regulated better. With some more instruction and some more impulse in the direction of humanity, the managers of our roads could probably so order the time that every man should at least have every other Sunday, and a part of each Sunday. And so a remedy could be largely effected.

But would you sign a petition that no man should ride to church in his coach? How many of you would sign such a petition? I have no doubt that I could take a petition that the running of the cars on Sunday should be stopped, and get many of you to sign it; but if I were to take another petition that no man should ride to church in his coach, I do not believe I could get a man here to sign it—unless he was a very poor man. The poor might sign against the rich man's coach, and the rich, not thinking, perhaps, would sign against the only coach that the poor man can ride in. A man wants to come to Plymouth Church (a good place to come to) from out of town; but he has no way to come except to ride in the common people's coach. Another man wants to go out into the country to attend service at some village church, or to visit his father and mother, or uncle or aunt. I do not say that it is the best thing that could happen; but with the fear of the Lord Jesus Christ before me, I never would put my pen on paper to restrict the privileges of the poor laboring classes while I did not place any restriction upon the privileges of rich folks. When a man drives

a car on Sunday, he, for the sake of accommodating perhaps a hundred or two hundred other persons, loses half a day. When a man drives a coach, he loses half a day for the sake of accommodating five. And nobody seems to think there is any hardship in the latter case, though a great many think there is great hardship in the former case. If a man is so rich that he has horses and a coach, and a driver to bring him to church, people think it all right; but the moment a man is so poor that he cannot come to church unless he rides on a car where a driver and a conductor carry two hundred people, they think it is a desecration of the Sabbath. They urge that it is the Lord's Day, and ought not to be broken. I take the poor man's side, and say that Sunday was not meant to be an oppressive day. It was not meant to be a yoke. It was meant to make the poor man freer. And it is to be so zealously hedged in and kept, that, of all the days of the week it shall be a humane, free day. While I take sides with the poor, and while I seem to many to be lax, I appeal to every working man who hears me, whether Sunday is not needed. It is his necessity. It is not mine, particularly. I can take care of myself, and other men that are prospered in life can take care of themselves. All days of the week, to them, are more or less days of leisure, and are Sundays in some sense. But the working people have no leisure day except Sunday; and they are the ones that must not put their foot upon it to destroy it. They are the ones that must not let it run to carnal pleasure. They are the ones that must not let travel break over it needlessly. They must not, for the sake of a misunderstood liberty, pull it down. It is a bulwark between them and oppression; and oftentimes a bulwark between them and the church.

We fail to keep the Lord's Day when it is not generous enough to take in all the conditions of rich and poor, old and young, refined and coarse, religious and worldly. The Lord's Day is a day of mercy. It is more broken by rigor without sympathy, than it is by mercy with laxity. And it was here that Christ had his conflict. Many have supposed that Christ set his face against Sunday. He did not. He set his face against a perverse use of it. There was a man who had a withered hand, and the Pharisees watched Jesus to see whether he would heal it on the Sabbath day; and no sooner did he see that, than he said to the man, "Stretch forth thine hand. And he stretched it forth. And it was restored whole like as the other." Then the Pharisees went out and held a council against him, and said, "He cannot be of God, for he has broken the Sabbath day." And our Master said to them, "Which of you, having an ox, doth not loose him and lead him away to water? Or who is there among you that, having a sheep that has fallen into a ditch, will not straightway take hold of it and get it

out?" He took them on their own permissions, and said, "You show humanity to a beast; is not a man more than a beast?" He said that to heal a man on Sunday was not to break that day. He declared explicitly—and it is a *Magna Charta*—"The Sabbath was made for man, and not man for the Sabbath." Sunday is not something in and of itself so beautiful and sacred that men must be sacrificed for the sake of keeping it. No; manhood is the highest thing in this world. No government is equal in value to manhood. No law is of any value compared with manhood. No custom is of any worth compared with manhood. No institution, no prayer, no song, no sermon, no service, no Sabbath, no anything, can be compared with it for value. Where men are brought up side by side with the institutions and usages which educate them, and one or the other must be sacrificed, save the man and sacrifice the usage, no matter what it is. And so, where a man was to be healed on the Sabbath day, and it would break Sunday according to men's ideas, Christ broke it, not because he thought it a bad day, nor because he thought all days ought to be alike, as some have misreasoned, but because he wanted to teach that Sunday was best kept when it was used to make men better, happier, noble, freer. The very thing for which Sunday was made was to serve men.

In all our legislation, in all our debates, it is not enough for us to take an old word, a historical term, an ancient argument. We are to look at the way in which men are living to-day. We must take account of what their trials and exigencies are. And in our observance of the Sabbath day we are to bring it into sympathy with all classes and conditions of men. If there is any place where the Sabbath is to be loosened, it is not at the top, but at the bottom. It is not where men are prosperous. It is not where families are largely built. It is not where the household is already like a palace. The Sabbath must be so arranged and kept that the poor, the needy, the scattered, the outlying, the most necessitous, shall have its mercy and compassion. It must be a light shining on their darkness, and a help to save them, or else it is not rightly kept.

A negative observance of the Sabbath is as imperfect a keeping of it as there can well be. And this is a household matter largely. Men and women having children growing up around them want to keep Sunday in the family, but they do not know exactly how to go about it. They simply feel that there are a great many things that they must not do. The prevalent idea of keeping the Sabbath is that it is a day on which certain things must not be done. There are about twenty must-not-do-somethings. It is *not, not, not*, all the way through. To the majority of people Sunday is a day full of *nets*.

I very well remember my own childhood. I saw something funny,

and burst out laughing. "Henry, you must not laugh." "Why must I not laugh?" "Because it is Sunday." I started to run. "Henry, you must not run; it is Sunday." Something attracted my attention, and, following a natural impulse, I pointed my finger toward it. "Henry, you must not look at such things; it is Sunday." There were a few books in the house that I might read. The Bible was one, the Catechism was another, and there were several other Sunday books. But if I picked up Robinson Crusoe, it was, "Henry, Henry, you must not read that to-day." That eternal *must not, must not, must not*, followed me everywhere. I was jubilant, emotive, high-spirited; and I was perpetually being pruned. I was cut down here and there. This branch was cut off, and that blossom was cut off. They cut off my head, my feet and my hands. And I would fly sometimes like an insect, without legs or wings; and then I would wonder why they did not do something else to me! Sunday was a day of restriction to me. I was tied up. Now, I do not say that children ought not to be restrained. They ought to be. But where you are restraining children, you must look out that you do not lose the thing in them for which you are restraining them. You must see to it that they do not lose respect for the Sabbath through the feeling that it is a prison-house instead of a delight.

"Take care, my child; grandpa will be disturbed." "Be careful, my son; you know auntie cannot bear a noise." The child is all the time sacrificed for everybody else. He is sacrificed for 'pa', for 'ma', for 'grandpa', and for the aunt that has a nervous headache. He is cuffed here and there, and told that he must not do this and that. He cannot go where he wants to go; he cannot do what he wants to do; he cannot see what he wants to see. He is like a punctuation point in a printer's case. He is merely put in to keep sentences and parts of sentences apart. He is neither a sentence, nor a word, nor a letter. He is nothing for himself, in all the early part of his life. And he grows up with a dislike for the Sabbath. He is so peppered and salted with the feeling that it is a day of bondage, that he wishes it would not come more than once a month, and that it would skip at that.

I remember being with my brother Charles by the window in the great west sitting room, one Sunday afternoon. We sat watching the sun. There was a hazy horizon so that we could look right at the great round, good-natured face of the sun. We could see it steadily going down; and I could not restrain my exultation; and I said, "Oh, Charles! it is most down!" Mother (good woman as ever lived) sat by us, and said, "Boys! boys! you ought not to be glad that Sunday is over." I knew I ought not, and my conscience began to condemn me. "You ought to wish that the Sunday might be longer." "Yes, ma'am."

And yet, if ever a boy was glad, I was when the sun did get down. I would say, "Yes, ma'a'm" in the right spot, and "No, ma'a'm," but, after all, there was my boy nature. The Sunday had not made me in love with it. Could it be made attractive to me? Yes, very easily. When dear old Aunt Esther had charge of the house, she used to say, in the morning, "Now, boys, if you will keep quiet all this morning, and will do such and such things, as quick as we get back from church I will read to you, and I will read to you all the afternoon, out of the Bible." "Will you read the *Ten Plagues*?" "Yes, the *Ten Plagues*, and everything else you want to hear." On that promise all day went right. And no sooner were we gathered in the nursery than she sat us about her on our little footstools, and put on her spectacles, and took the Bible; and we heard her read "Joseph" and the "Ten Plagues," and the beautiful story of Ruth. And a Sunday spent in this way was never lonesome. Old Aunt Esther knew how to check and how to humor us; she knew when to let us out, and when to harness us; she was sympathetic and kind; and she made the Sabbath a beautiful day to us. And really, I felt like being a little boy of a Christian on Sunday when I used to be under Aunt Esther's discipline.

Every father and mother that is ordained as the priest of God's church in the household, is not simply bound to see that the children do not play on Sunday. Your duty only begins at that point. Your business is to build up a Sunday that shall be a delight to your children. And I put it to you, my friend—deacon, class-leader, Christian of forty years standing—do your children like Sunday? If not, what a testimony is it! If on the contrary you have brought up your family so that they like Sunday; if you have said to your wife and them, "How shall we make this day honorable in the sight of God?" and you have made it thus honorable, and a pleasure and a benefit to yourselves; then what a different testimony is that! Have you brought up your family so that they enjoy the Sabbath day? What do your children say about it? Would you like to have me question them on the subject? If you have not so used Sunday, then you have broken it.

We ought also to remember that on the Lord's Day, so far as the services of the community are concerned, they are to be conducted with reference to the average wants of the people in that community, and are not to be oppressive to them.

And there should be the largest liberty in things right and proper. I have no sympathy with the idea that persons must not talk when going to and from church. I say to people, Talk with each other when you are coming to church. Show that you are not ice nor lead. Be men. Do not be afraid to ask after each other's welfare, and after the

welfare of each other's households. Do not talk business; and yet, do not be ashamed to say, "How are you progressing in the world?" You are God's freemen, and not the church's bondmen. It is a thousand times better for you to show feelings of sympathy and humanity and real interest for each other in these ways, than not to show any such feelings. And when you get to the door of the church, do not stop as though you were going into a sepulcher, and take off your hat, and come in with a long sigh; but, with a cheerful face, walk up the aisle and take your place. Ah! if your God is a crowned despot, you may well be terrified in his presence; but my dear God is my Father, my Lover, my Friend. He is the most familiar, the most sympathetic, the most genial, the most joyous of all Beings. What there is of lightness and of sweetness in the sunrise; what there is of sympathy and gladness in the heaven and on the earth, is the outflow of his great nature. He is the God of all joy and of all consolation. What he wants, I know by the way he has made my father and mother, and my brothers and sisters. I take counsel of that which is best of what he has put into me. I come into the house of God to rejoice. David could have taught us many better things in the lore of the sanctuary than we have learned where asceticism is made law, and where men go into church stiff and solemn, and set themselves down in their sepulchral pews, and do not look about them, nor speak to any one. I say, Talk, remembering that your conversation is to be the chastened and noble conversation of men who are together striving to make this one day higher, better, brighter, sweeter, nobler, than all the other days of the week. And when the services of the house of God are over, and the congregation are dismissed, I would not have you go still out into the street and back to your houses. I like to see men get up in church and shake hands over the back of the pew, and speak to each other in the aisles. Let your feelings manifest themselves through lip and eye and hand. This, while it is a more joyful, is not a less elevated observance of the Sabbath Day. And it will be far more likely to be observed by the common people, and especially by the poor and needy, if we make it a delight, than if we make it a day that is stiff to ourselves and stupid to them.

I may just say, in passing, that they likewise fail to keep the Lord's Day who tax themselves excessively in works of kindness. I mean superintendents and teachers of Sunday-schools, and teachers of Bible classes, and many others who serve in religious things on Sunday. If the work of the Church could be properly distributed, there would be only a little for each one to do; but usually the majority do nothing, and those who are willing to work do more than they ought to. I have known persons who arose early in the morning, and went to Sabbath-

school in the forenoon, and then went to church, and then went to another Sabbath-school in the afternoon, and then went to a prayer-meeting after that, and went to evening services after that, and then went to bed. And that is breaking Sunday, I do not care who does it. It is making it, instead of a day of rest, the day of the severest labor of the whole week. And as a general thing persons are not justified in over-taxing themselves in such ways. I think that ministers break the Sabbath and impair their usefulness by over-exerting themselves. There may be emergencies in which a man is called to preach three or four times on a Sunday. Many would suppose that one was peculiarly apostolic who did so; but, ordinarily speaking, emergencies out of the way, a minister should not preach more than twice in a single day—and I am inclined to think that once would be better yet. As it is, he has no Sunday to himself. The Lord's Day is a day of bondage to him. It is to him a day of the hardest tasks, when it should be a day of freedom and happiness and joy to him.

It may be asked, "Is it not better that every day should be a Sunday. Why attempt to set a special day apart from all the rest? Would it not be better if all days were alike, and all days were high and noble?" That is not the question. The question is this: Is it possible for you to lift all the days of the week up so that they shall average as high as one day which is set apart for special observance. I can understand how persons of culture, of leisure, and training, may come into such a state of mind that all the days of the week shall be supremely blessed to them; but I know that most men are so circumstanced that it is simply impossible for them to do it. And to undertake to obliterate the Sabbath day by making all days Sundays, is to substitute despotism for the few privileges that are secured to men through that day. You take away all the Sunday which men can observe, if you give them only a distributive Sunday running through the whole week.

Nay, all days cannot be made alike—can they? Yes, they can, to me, if I am in the receipt of an independent income, and I can command my time, and I can take part of each day for meditation, and I can go where I please on any day, and stay as long as I please; but how about the apprentice boy who is waked up at five, or four, or three o'clock in the morning, and goes to work, and has not a moment that he can call his own until eight o'clock at night, when he tumbles into bed, and sleeps till the next morning, when he again goes through the same experience, which is his experience the whole week? Go and talk to him about making every day a Sunday. It is these well-to-do, plump, round-faced, smiling people who talk about making every day a Sunday. But the great mass of people—the poorer orders of society—those who are under the control of others, and on whom the hard tasks of life fall—they cannot afford to have all days made alike. Sunday is

the poor man's tower. It is the refuge of the man that is tasked and taxed by his employers. And it behooves him not to tread it under foot and destroy it, but to lift it up and preserve it, that at least on one day of the week he may be God's free man.

Brethren, friends, fellow citizens, there is nothing that I have more at heart than to rescue the observance of the Lord's Day. It lies very near to me, and is very dear to me. But I do not believe you can rescue it by law. The Sabbath day, to be rightly maintained, must be made honorable. It must be made a delight. It must be so kept, and such views must be inculcated in respect to it, that men shall look upon it as a day of release from bondage and toil, and that it shall suggest to them something higher than mere animal pleasure. The German Sundays, in which men gather together in beer gardens to drink, are sinks in which men drain their passions; and their influence is not refining. There may be a little of the social element connected with them; but they do not promote thought-power, nor moral culture, nor refinement. They tend only to hilarity, and to the gratification of the lower nature. They lead to more indulgence where men need less, and to no development where men need development most.

It is your interest and mine, not so much to discuss this question as a historical question, not so much to fight and quarrel about the obligations, and the grounds of the obligations, which are imposed upon us by this day, as to avail ourselves of the great privileges which it secures to us. We are all in the same boat, and are making for one port. We are seeking to so develop ourselves that we may be translated into the kingdom of God's glory hereafter. Here is a day that has come down to us by association through four thousand years—a day of mercy, of rest, of affection, of joy, of education, and culture, in the highest sense of the terms. Let us maintain this day. Let us so administer it, and so in all our houses organize it, and so everywhere keep it, that it shall be in the sight of all men not a yoke, not a restriction, not a denial of the liberty of their rights, but a delight in the Lord, honorable, full of joy, and full of good fruits. Make Sunday sweet, and then men will take it. Be happier yourself; be kinder yourself; be more social yourself; be more a man yourself; let God's love flame out of your heart, as it never has before; rub away animosities; give the unwelcome hand so long kept back by anger; make your heart burn toward the hearts of your fellow men; and let men see that Sunday is the altar at which you kindle your fire, and they will come to long for it, and believe in it.

A community or nation, if kept at all in safety, will be kept by those that keep Sunday; but no community and no nation will long be kept in safety in which Sunday is not kept.

## PRAYER BEFORE THE SERMON.

Our Heavenly Father, we delight to draw near to thee, and to make known to thee all our wants. Thou dost not fail us. Thou art ever more willing to give than we are to receive. Yea, before we know our own wants, while arising afar off, they are discerned of thee, and thy ministers are appointed, and they are satisfied. So that we are nourished and unconsciously fed by the hand of God. All our life is a marvel of thy care, and of thy goodness; and we have learned to rejoice in it, and to esteem things better than they are in themselves from the source which we obtain them. All the gifts of life are perfumed with thy touch. It is because thou hast thought of us that they are more than meat and drink to us. Our own thoughts by which we plan, and our own skill by which we achieve, are more to us than the pleasure of pride. For thou hast sustained this life which works; and all success is first of thee, and then through us. So that in all things we touch thee, and are touched of thee. In thee we live, and move, and have our being. And the amplitude of life, its variety, its riches, is in that which brings thee near, and makes us most conscious that we are not of the earth, nor of the brute creation, though we so nearly touch them on the one side, but that we are of God, and are his sons, and are to escape the touch of matter, and all the brutality of the lower life, and are to rise to become as the angels of God, when cleansed from sin and imperfection and the imprisonment of this bondage world.

And now, O Lord, we pray that the light of these truths may shine so clearly, that not care, nor dust, nor din, nor any other thing shall hide or drown them. We pray that we may live to see Him who is invisible. May we live by our inward sight, and not by the fleshy eye, nor by the outward senses. Grant unto us that surpassing faith, that all-creating power, by which we shall behold the truth, and the principles of thy government, and the joys of our superior life by which we shall come into communion with things not tangible, lifted up above us, and yet not far from us, and by which we may live with the sound of the other life in our ears evermore. Oh! that we may aspire to that higher manhood, that nobler purity, that strength which is of God. And we pray that while we have the wisdom of serpents, we may have the harmlessness of the dove. May we live wise in our day and generation—wise for things secular; wise for the state in which we live, and for the household, and for all that are dependent upon us. But also may we have that wisdom which cometh down from above, which is pure and peaceable, and full of the good fruit of love.

We beseech of thee that thou wilt forgive us our selfishness, and our pride, and our sordidness, and our abandonment of things spiritual, and our inordinate attachment to things carnal and temporal. Forgive, we beseech of thee, our unkindness one to another. Forgive us that in honor we have sought our own selves first, and not others; that we have not borne one another's burdens, and fulfilled the law of God. Forgive us that we have made ourselves unlovely by our evil carriage. Forgive us that we have failed to discharge those obligations of love and gratitude which thy sufferings and thy death and thy resurrection have laid every one of us under.

And we beseech of thee not only that thou wilt pardon the past, but that thou wilt not be weary of thy task of pity. Yet open the way of the future for us, that we may walk without stumbling, that we may live with a higher purpose and better accomplishment; that we may not only be forgiven for past sin, but be cured of sin, and of those infirmities out of which so many transgressions spring. And we pray that thou wilt fill us with the mind and will of God. And may we know his truth, in so far as knowing it may lead to our perfection. And may we study to approve ourselves before men, and above all, before God, before whom we must come, and to whom we must give an account of every deed done in the body. Prepare us for that great account. Prepare us for the issues of that tremendous day

which awaits us. And we pray that we may so live here, that then we may have on our side, cheering and strengthening and lifting us up, the light and the power of our Saviour, Jesus Christ.

Bless this congregation, and all the families that are represented in it. Be in every household. Bring peace where there is trouble, and joy where there is sorrow. Sanctify thy dispensation to every one. If there be those that are suffering bereavement, wilt thou comfort them. If there be those that are in disappointment and overthrow, lift them graciously up. *Cast down, but not destroyed*—may that evermore be our triumph in adversity.

And we pray that thou wilt grant that all may have their temporal prosperity blessed to their spiritual good. May it not make them more worldly and more selfish, dragging them down. May it inspire them with heroic benevolence and divine wisdom, with true gratitude and true fellowship with men. And we pray that thou wilt grant thy blessing to rest upon all that are strangers in our midst. Separated from those they love, may they find here, in thine house, and among thine own people, a new brotherhood, and a new home. Here, to-day, feed them, and comfort them. Speed them in the errands of thy providence to which thou hast called them. May neither their faith, nor their hope, nor their courage fail. And though men may seem to have fallen away from them, may they believe that God doth not forget them, and that he will never leave them nor forsake them. Their father's God, who bore them onward to the end, will bear their sons. And we pray that all of us may more and more put our trust, not in the failing, visible things of life, not in the towers that men have built, and the engines of our own strength, but in the presence of our God. May we keep fast hold of thee, so that we may be neither shaken nor uprooted by the storm.

And grant thy blessing to rest upon all thy Churches. We thank thee that thou art bringing together more and more of thy people, and that the prayers of those who have long striven before thee are beginning to be heard, and that men are thinking of things in which they agree, and are being drawn by confidence and sympathy, and that the one love in Jesus Christ is uniting his followers on earth. Even so, speed thy good work, until all thy people everywhere shall see eye to eye, and join hand in hand, and thy kingdom come, and thy will be done on earth as it is done in heaven.

Which we ask for Christ Jesus sake. *Amen.*

---

### PRAYER AFTER THE SERMON.

Lord God of our fathers, bless their posterity. Bless us, and bless our children and our childrens children. Unite us in fellowship and love. Teach us how to use our privileges without by their use oppressing others. May we, loving thee, love one another, seeking not the things that perish in the using, but things that feed once and forever. The bread unperishing, and the water unwasting, and the life that never dies—may these be ours.

We pray, O Lord! that thou wilt bless our land. Look at the myriads that are toiling for leave to be. How narrowly they live! How poor they are! How little they have of God! and how much of the world! How men snarl and snap at each other, and seek to oppress each other, and seek by their arrogant power to tread down others that they themselves may rise! Lord God, teach men how to love one another, and how to help one another; and may the day of the Son of Man be a precious day in our midst. And as thou didst come to open the prison doors, and bring light into dark-

ness, and release and relief to the captive, so may the day called by thy name be a day of remembrance; a day of kindness; a day of gladness; a day of the Holy Ghost; a day of justice; a day of God among men. And to thy nameshall be the praise, Father, Son and Spirit, evermore. *Amen.*

# Lee & Shepard's June Bulletin.

NEARLY READY:

## ALASKA And Its Resources.

By W. H. DALL,  
Director of the Scientific Corps of the Western  
Union Telegraph Expedition.

Full octavo, with nearly 100 Elegant Illustrations, engraved by the late John Andrew, from the drawings by the author.

This volume contains not only the record of a THREE YEARS' residence in Alaska—made under the most favorable circumstances for explorations—but a complete history of the country gathered from every available source.

It is very full in details of Productions, Climate, Soil, Temperature, Language, the Manners and Customs of its peoples, etc., etc., and is THE MOST VALUABLE, as well as THE MOST AUTHENTIC addition to the

## HISTORY OF ALASKA,

and is one of THE MOST ELEGANT books issued in America.

"Let the Public School System go to Where it came from—THE DEVIL."—*The Freeman's Journal*, Dec. 11, 1869.

The Question of the Hour:

## The Bible and the School Fund.

By REV. RUFUS W. CLARK, D.D.,

Paper, 40 Cents. Cloth, 75 Cents.

From the Rev. Andrew P. Peabody, D.D., LL.D.,  
of Harvard College.

"We are, it seems to me, approaching a great religious crisis. There is a tendency to the creation and consolidation of three parties in the religious world—believers in ecclesiastical tradition and authority as parallel with, or paramount to, the believers in their own (so-called) intuitions. The friends and adherents of the Bible ought to draw more closely together, if they would be successful early (as, if God be true, they must be ultimately) in this tripartite war. They waste a great deal of ammunition against one another, which might be used with good purpose, as in these sermons of yours gospel ammunition is used against the common enemy.

"Cambridge, January 13, 1870."

A prominent Clergyman of Boston, says of

## Oliver Optic's Magazine.

"After a thorough examination I placed it in the hands of my son, whom I could not get to read. From being a constant reader of that Magazine, he has acquired a love for reading. Now he reads History, Travels and books of general information. If he ever amounts to anything, I owe it to

OLIVER OPTIC.

I read his Magazine every week with great interest, and only wish his readers may include ALL THE YOUTH OF AMERICA."

## OLIVER OPTIC'S MAGAZINE

IS PUBLISHED

Every Week and Every Month,

and furnishes more first-class American reading matter, and at less cost, than any similar publication.  
**TERMS IN ADVANCE, - - - Single Subscription, One Year, \$2.50.**

For terms to Local Agents and Club prices, also Club rates with other periodicals, address the Publishers.

SPECIMENS sent Free by Mail, on application to the Publishers.

LEE & SHEPARD'S Publications for sale by all Booksellers, or sent by mail on receipt of price.

**LEE & SHEPARD, Publishers, Boston**

BOOKS IN PRESS.

The Young Ship-Builders of Elm Island.

By Rev. ELIJAH KELLOGG.

1 vol. Illustrated. \$1.25. Being Vol. 5 of

## THE ELM ISLAND STORIES.

5 vols. 20 illustrations,

1. Lion Ben.
2. Charlie Bell.
3. The Ark
4. The Boy Farmers.
5. The Young Ship-Builders.

The genial humor and sturdy common sense of the good old times of the last century are graphically portrayed and made living examples of for the Youth of the present age.

## The Boys of Grand Prè,

By Prof. JAMES DE MILLE.

1 vol. 16mo. Illustrated. \$1.50. Being Vol 2 of the B. O. C. SERIES.

Vol. 1, B. O. W. C.

Vol. 2, The Boys of Grand Prè.

The remarkably rapid sale of B. O. W. C. evidences that the author of "The Dodge Club" is equally at home with boys as well as those of maturer years. No juvenile, with the exception of those by Oliver Optic and Rev. Elijah Kellogg, has had, of late days, so wide a sale as B. O. W. C., and thousands of youth will hear with pleasure of the second book in the series.

BY SUBSCRIPTION.

## Williams College Biographical Annals.

By Rev. CALVIN DUFFEE.

With an Introduction by Rev. S. Irenæus Prime, D. D.

## LIFE AND ALONE.

A NOVEL.

16mo. \$1.50.

## The Divine Man.

By the Author of "CREDO."

Uniform in size and price.

## Facts for the Ladies.

After using my Wheeler & Wilson Sewing Machine for ten years, I feel that I cannot say enough in its praise. I have found it every thing you represented it to be. I have never spent one cent for repairs, and now recommend it cheerfully as the best machine patented.

A. A. SMITH.

Brooklyn, N. Y.

## A Great Offer!!

**HORACE WATERS,**

481 Broadway, N. Y.,

Will dispose of ONE HUNDRED

**Pianos, Melodeons, and Organs**

Of six First-Class Makers,

**At Extremely Low Prices, for Cash, during this Month,**

*Or will take from \$5 to \$25 monthly  
until paid; the same to let,  
and rent money applied  
if purchased.*

**CHICKERING'S PIANOS** are included  
in the above offer.

## COLTON

### Dental Association

Originated the Anæsthetic use of nitrous oxide gas, administer it by means of a very simple, yet nicely contrived valve mouth-piece—do nothing but Extract Teeth, and do it Without Pain. So 40,000 patients testify. See their names at the Office, 19 Cooper Institute.

## SYMPHER & CO.,

557 BROADWAY,

Have now on hand a large variety of

CARVED ANTIQUE

## Furniture, China, &c.

Also a large and extensive assortment of first-class second-hand

Parlor, Dining, and Bedroom  
Suits

all made by best city makers.

25 LARGE MANTEL AND PIER MIRRORS,

Pianos, Clocks, Bronzes,  
Safes,

Silver and Plated Ware and  
Works of Art,

**FOR SALE CHEAP.**

*All Goods Guaranteed as Represented.*

## Safety for our Families.

Do you use Kerosene in your house? It each year causes more deaths than steamboat and railroad accidents combined. If you really value the safety of your family, burn

### PRATT'S "ASTRAL" OIL,

which is not Kerosene, but a distinct product, and unlike any oil ever offered to the public. A lamp filled with this,

*If Upset and Broken will not  
Explode.*

The "ASTRAL" OIL may be obtained from dealers everywhere, and from

**Oil House of Chas. Pratt,**  
108 Fulton St., N. Y.

ESTD. ENOCH MORGAN'S SONS' 1809.

# SAPOLIO. Estey Organs

BETTER AND CHEAPER THAN SOAP.

## FOR CLEANING

Windows (without Water). Paint, Oil Cloths. Floors, Tables, and all Woodwork, China, Earthen and Glassware, and for General House-Cleaning Purposes.

## FOR POLISHING

Knives, Tinware, Brass, Steel, Iron, and all Metallic Wares. REMOVES, as if by Magic, Stains and Rust, leaving a brilliant surface, equal to New.

**REMOVES STAINS FROM MARBLE, PAINT AND WOOD.** Is not injurious, and **QUICKER, BETTER, AND CHEAPER** than Bath Brick, Rotten Stone, Acid or Lye; it will be found, on trial, the most perfect, reliable, and indispensable article ever offered to the public of this or any other country; in fact, *a preparation no individual or class can afford to do without.*

We refer to the many testimonials in our possession, from families, hotels, and manufacturers; also to more than

## FIVE HUNDRED THOUSAND

persons who have it in daily use in house and shop. It will cost you little to test our claims—do it.

For Sale—Wholesale and Retail—by Grocery, Drug, and Notion Houses throughout the United States. Depot—211 Washington street, New York, and 30 Oxford street, London.

THE

At Wholesale and Retail.

Prices from \$60 to \$750.

Over 20,000 Instruments Manufactured.

Conceded by impartial judges to be the **BEST TONED instruments** in the market.

*Liberal discount to Ministers, Churches, and Sunday-Schools.*

They are endorsed by G. W. MORGAN, Organist; GEORGE JARDINE, Organ-Builder, and others—the highest musical authority in the land.

## PIANO-FORTES.

A fine assortment, first-class, at moderate prices.

All instruments fully warranted. Send for circulars.

**SAXE & ROBERTSON,**  
417 Broome St., New York.

## WALTHAM WATCHES.

IN 2-OZ. CASES,

For Merchants, Clerks, and Professional Men.

## WALTHAM WATCHES,

IN 3-OZ. CASES,

For Farmers, Carpenters, and other Mechanics.

## WALTHAM WATCHES,

IN 4-OZ. CASES,

For Mariners, Soldiers, and Expressmen.

## WALTHAM WATCHES,

IN 5-OZ. CASES,

For Conductors, Engineers, and Baggage-men.

## WALTHAM WATCHES,

IN 6-OZ. CASES,

For Miners, Lumbermen, and Stage Drivers.

## WALTHAM WATCHES,

IN 8-OZ. CASES,

For all who wish something very substantial.

All the above are described in our Price-List. Write for it as follows:

Messrs HOWARD & CO., No. 785 Broadway, N. Y.:—Please send me your illustrated Price-List of WALTHAM WATCHES, as per advertisement in PLYMOUTH PULPIT.

*Sign Name and Address in Full.*

And you will receive it, post-paid, by return mail. It gives all the information you desire, and explains our plan of sending Watches by Express without any risk to the purchaser.

**HOWARD & CO.,**

785 Broadway, New York.

(Formerly of No. 619 Broadway.)

# WHO HAS A HOUSE TO PAINT?

---

## *Ready-Made Colors for Painting Exteriors of Country and City Houses.*

---

These Paints only require to be thinned with Raw Linseed Oil to make them ready for use. The list includes forty shades and tints, comprising all the colors suitable for exterior Painting. In durability and permanency of color they will be found superior in every respect to pure White Lead, while they cost (considering the quantity required) only about half as much.

SAMPLE CARDS, with a descriptive pamphlet, sent free by mail. Be sure you get the genuine. "RAILROAD" colors, every package of which bears our full name, in addition to our copy-righted title. "RAILROAD PAINTS and RAILROAD COLORS." None are reliable which do not bear these marks.

We would call attention also to our

### Warranted Perfectly Pure Combination White Lead,

which for economy and durability is the best in market. FOR SALE BY ALL PAINT DEALERS throughout the country, or

*MASURY & WHITON, 111 Fulton Street, N. Y.*

Proprietors of the Globe White Lead and Color Works, Manufacturers of White Lead, Zinc and Painters fine colors.

N. B.—"HOW SHALL WE PAINT?" A popular treatise on the art of HOUSE PAINTING, &c., by John W. Masury. Cloth, 216 pages, \$1.50. Also, HINTS ON HOUSE PAINTING, Cloth, 84 pages, 40 cents. Either of the above sent free by mail on receipt of price.

---

## SUPERFINE COLORS,

Ground with special reference to the requirements of

Painters, Grainers, Ornamenters,

AND FOR

COACH AND CAR WORK.

---

These colors are (by means of a recent invention of MR. MASURY) ground impalpably fine, and we guarantee them to be of absolute Chemical purity.

The Colors intended for the use of Coach and Car Painters are ground in best Coach Japan, or in Drying Oil and Turpentine—as may be required—and will flat perfectly and dry quickly.

*Manufactured only by*

### MASURY & WHITON,

*Globe White Lead and Color Works,*

111 FULTON STREET,

*Established 1835.*

*NEW YORK.*